

THE MOUNTAIN COVE JOURNAL AND SPIRITUAL HARBINGER.

God before all, Creator of all, without Beginning, Invisible and Eternal; Man a special Creation, his life, exaltation and perfection the result of perfect Design, conducted by special Means, and by the Will and Mercy of God unfolded to Ultimation.

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VOLUME I.

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Disclosures from the Interior.

THE DISCLOSIVE ENCYCLOPEDIA.

The following Disclosures are now in process of transcription from the Immortal Word, namely : "The Book of the Unfolding of Nature;" "The Book of the Manifestation of God;" "The Book of the Outlines of the Universe;" "The Book of the Harmonies of Time;" "The Book of the Melodies of Space;" "The Book of the Interior History of Good and Evil." These will contain the magnificent expansion, solution, and demonstration of the grand Creative Idea wrought into the Pentateuch, and received as the Interpreting Word by all inspired prophets, seers, scribes and apostles, media for the transmission of subsequent Divine Revelation. These works, together with those hereafter to be dictated, will therefore embody an Exposition of the WORD, from the record of Genesis to the vision of the Apocalypse, and a MANIFEST DISCLOSURE OF THE UNIVERSAL CATASTROFES. The department of this Journal devoted to "Disclosures from the Interior," in addition to its rare and valuable offerings, will be enriched from time to time by choice selections from the foregoing Works. These will be, with the subsequent volumes which comprise the DISCLOSIVE ENCYCLOPEDIA, presented in the order of their unfolding to the world.

DIADEMIA: THE PLANET VENUS.

PART I.

Continued from page 58

EASTWARD of the wonderful and holy city I perceive a lovely valley, surrounded by an inclining and gently ascending series of terraces, whose form is that of an outwinding spiral. It is a paradisical abode, and thitherward we are conducted.

Floating in mid air, we perceive that the entire paradise is overarched by an aerial dome of living crystallization, and this dome arises above the outer spiral of the vast extent of ascending terraces, and forms in the transparent air a miniature heaven or firmament of equal extent and corresponding loveliness with the paradise overcanopied thereby. It is impossible to describe this overhanging vault. It is a fretwork of pure gold, whose interwoven lines sustain pendent stalactites of violet. This entire fretwork is intertwined with spiral tendrils of a celestial vine, whose flowers are of chrysanthemum, whose leaves of jasper, whose buds of topaz, whose blossoms of the ruby, whose new-formed fruit as the sardonyx, whose half-ripened fruitage as the golden emerald, and whose perfectly unfolded clusters like unto a constellation of stars glowing with the beautiful tints of the noon tide splendor.

Myriads of paradisical birds, whose bodies appear composed of transparent substance, buoyant and self-sustaining, float on the bosom of the pure atmosphere, as on the surface of a sea of glory. I hear their music, sweet as if the element of love were flowing forth, melodious and vibrating, upon the consciousness.

Rapidly we pass this lovely dome, and now uplifted and far above us it appears to form a sky. Still descending, the wonders of the paradisical garden begin to be made manifest.

But whence shall language be bro't forth to describe the particulars of the glory that softly undulates upon our sight? Lost in astonishment, my vision wanders over the extent of beauty, unable to comprehend the sight. As one who wakes from a dying bed, and feels himself upborne by ministering angels, and perceives beneath him glories ineffable, incomprehensible and overwhelming, and feels unable to endure such exceeding and eternal weight of glory, and loses all power of outward vision, and sinks into a trance of pure interior joy; so am I affected.

Every moment my condition becomes more interior. I find a mind within a mind, a sight within a sight. A more interior life awakens. I revive. Angels of light throng around

me. I receive the gift of inspiration. I am strong with superhuman force. My spirit lifts the psalm of adoration: Glory, glory be to Thee, O' Lord! Glory be to Thee, O' Lord God Almighty! Thine is the power, the power of creation! Thine is the glory of everlasting love!

All around me I perceive a multitude of spirits, a shining company of angels, who move buoyant, uplifted by the harmony of inspiration, and continually draw more near, chanting in unison.

O Death! where is thy sting? O Grave! where is thy victory? Thanks be to God who giveth us the victory through our Lord Jesus Christ! Thus spontaneously my spirit rejoices in God. My soul doth magnify Redeeming Grace. I was dead, and now I live; I was lost, and now I am redeemed. Death no longer has dominion over me. Such thoughts, reveries, adorations and rejoicings, such joy unspeakable, such glorious unspeakable visions, fill up my consciousness as an ancient medium for Divine Unfolding experience, concerning which he afterward wrote, "I knew a man, whether in the body or out of the body I know not, but God knoweth, how that such a one was caught up into the third Heaven, and heard unspeakable things, which it is not lawful for a man to utter."

I now perceive the countenances of the glorious ones who encompass me. Each face appears familiar. All appear kindred. No strangers, no foreigners exist within this holy land. All appear of equal glory, and yet, though each one wears a crown, and though it is impossible to distinguish one above another, each countenance varies from all others, and each diadem reflects a distinct and individual glory.

I now distinguish that which it hath not entered into the heart of man to conceive. Each one of these lovely beings is encompassed by a shining emanation, more bright, more beautiful than the form it encompasses; and this emanation appears to wear the outline of the human form, while the human glory is crowned and illuminaed by the descending halo and effulgence of the Lord. Thus Christ is all and in all. Thus each hath put on Christ, being clothed upon with a divine emanation descending from the Lord. Thus Christ, who is their life, reveals Himself unto them as He doth not unto mortals of the fallen world.

Thus they dwell in Christ, being mantled with the Divine Paradisical emanation which descendeth from Him. Thus Heaven encompasses them, Paradise unfolds beneath them, God reveals Himself unto them, and peace undulates around them like a river, and righteousness moveth amid them as the waves of the sea.

These lovely beings bid me welcome. Gently we descend toward the surface of this abode of blessedness. Beside me stands a lovely spirit, a daughter of this glorious habitation.

I stand upon the surface, and the very earth appears to thrill beneath my feet, as if the very atoms were notes of melody condensed and made substantial. At a little distance I behold a company of youths and maidens. The youths are attired in robes of substance,

like unto a silken fabric whose warp is crimson and whose woof is gold. Their loose and flowing robes are worn somewhat after the fashion of ancient Greece and Rome. Upon their heads are crowns, and each crown surmounts a diadem more beautiful and also surmounted in like manner. The beings whom I first beheld within the paradisical abode, float upborne in the serene air above, and look down upon the youths and maidens with ineffable pleasure.

Inquiringly I turn to my present conductress and address her. Maiden of paradise, explain to me the nature of the scenes about me. I am as one entranced and overwhelmed with wonder and surprise.

She smiles and thus replies: "Dear brother, thou in spirit art reposing amid a fraternal group of youths and maidens in a terrestrial paradise upon the planet Diademia. The glorious beings who conducted thee to this abode, and who in calm benignity are visible in air above us, once were inhabitants of this domain. Here they were born in holy innocence, and in the fullness of their times they were transformed, ascended and became the habitants of that vast spirit orb, that spiritual Eden, which encompasses our lovely world. Initiated thus, I now, dear brother, bid thee welcome. Peace and innocence be with thee."

"This garden," continues the lovely guide, "is a substantial and terrestrial paradise. Eden, even the garden of delight, thus appeared in the consummation of the creative procedure upon thy planetary habitation, when the Lord Creator reposed in the consumption of His work."

Thus saying, she leads me into a green, pleasant and embowered grove, interspersed with meadows, covered with a profusion of soft and flower-spangled herbage, whose vernal airs caressingly move and captivate the innocent affections with whispered murmurings, eloquent of praise.

I find it difficult to convey in words a perfect description. Outwardly a succession of terraces rise one above the other, and it seems as if each terrace was composed of conical mounds. Winding dells, whence arises the murmuring of water-falls, appear to separate these one from the other. I hear the bleating of flocks, the lowing of kine, from the midst of green woodland shades. I discern the rapid movement of the fallow deer. The cooing of the wild dove is heard from the midst of the thickets. The flute-like intonations of the nightingale, the sonorous musical chime of the bell bird, the liquid melody of almost every terrestrial songster, floats upon the atmosphere. It seems as if different parts of one resounding hymn were taken up at intervals by various members of the aerial choir. Their music appears infinitely varied, and while it is spontaneous the very perfection of art seems attained by the wild woodland orchestra.

In the center of this grand amphitheater of hills appears an ascending undulating space, a series of rounding undulating terraces. From the center of these outflows from an invisible source, outgushing from the bosom of

water, polished, fluent, lustrous, golden, at once attracting the eye by its upon with the redeemed body, regenerated man moving forth in the proceeding upon the sight the image of dure of the fifth great affection of industry and art, shall be reinstated in his original and glorious inheritance. Then shall come to pass that which is written, that death is swallowed up in victory.

26. The sixth affection of the industrial or artistic octave, being in excellence above the former, is also in fullness unrevealable. The sun which is the center of the planetary system, is a pavilion where paradisical angels are gathered together to receive artistic wisdom and magnificent industrial disclosure; and the sixth affection of the industrial or artistic octave, unfolds in the procedure and attraction of solar terrestrial harmony.

27. Paradisical meit traverse the electrical ether, which is the atmosphere of the solar system, journeying from every planetary world and congregating in the midst of the luminous pavilion of the magnificent revolving sun. Thence, with incense of glory, they return unto their planetary habitations, enriched with artistic and industrial conceptions and vital unfolding powers; and every unfallen man unfoldeth the love of solar visitation; and every unfallen paradisical man journeyeth in harmonic movement unto the solar luminary, and returneth to his terrestrial paradise invested with supernal magnificence of thought. But concerning this, disclosure will be given, and ever now the hour draweth nigh.

28. The seventh and final affection of the industrial or artistic octave, is the crowning attribute of the paradisical man. But the fallen mind, by reason of sin, is incapacitated for the comprehension thereof. It is known among unfallen angels by the appellation of ARTISTIC INDUSTRIAL AFFECTION OF DIVINE BEATITUDES. Whoso attaineth unto the redemption of the body, shall in his own person enjoy Divine beatitudes unfolding through seven-fold affection, clothing the mind with a seven-fold consciousness, receptive of the seven-fold descending harmony of the Divine artistic and industrial procedure. He that overcometh, saith the Divine Creator, addressing the fallen race in the impersonation of Divine Man, paradisical and terrestrial, shall sit with me in my throne, as I also overcame and am set with my Father in His throne. The redeemed man, having unfolded the seven-fold harmony of ineffable conjugal, social, scientific and industrial or artistic affections into organic procedure and visible manifestation, shall attain unto the condition of the paradisical angel. Unto him shall be given a new name, which no man knoweth but he that receiveth it, and this name is that appellation of personal identity which the Lord uttereth, and which shall be unto the soul as the voice of the Bridegroom when He cometh with His Bride. Unto him shall be given to eat of the fruit of the Tree of Life, which groweth in the midst of the Paradise of God. Unto him belongeth the inheritance of that city which existeth in the Morning Star. * * * * Thus closeth, saith the Spirit, the present Exposition of the State of Unfallen Man.

EXPOSITION AND APPLICATION OF
HEBREWS.—CHAPS. V, VI, VII.

(Extracted from page 22.)

Tremble, O man, lest this be your fearful lamentation, who through willful blindness oppose, and thro' hardness of heart, utterly reject this light as it passeth by. To you may the word of mercy come ere it is too late; while this Procedure softly beckoneth, give the more earnest heed, ere the cloud of mercy passeth over, and leaveth thy thirsty soul unblessed because of inconsideration and refusal. May not the Redeemer address such, as in the language of old, saying, Behold me, behold me; for I have spread out my hands all the day unto a rebellious people, walking in a way that was not good and pursuing their vain thoughts; a people that opposeth me continually to my face; that sacrificeth in gardens, burneth incense upon altars of brick; which remain among the graves and lodge in the mountains; which eat broth of abominable things in their vessels; which say, stand by thyself, come not near to me, for I am holier than thou. These are as smoke, obnoxious, a fire that burneth continually because of the element.

Behold it is written before me, I will not keep silence, because of your injustices, and the injustices of your fathers together, which have burned incense upon the mountains of high profession, and by heartless adoration have blasphemed me upon hills of fame; for they who violate the law of equity shall receive their works into their bosoms, and the soul that sinneth, without repentance, shall bear its desolations as the inevitable consequence of unallowed procedure; but the purpose of grace shall be accomplished; and I will bring forth a seed out of Jacob, and out of Judah an inheritor of my mountains: and those who through faith and obedience seek for peace shall inherit it, and my servant shall dwell therein.

But ye are they that forsake the Lord; that forget my holy mountain; that exist in the external, preparing tables for that troop which uttereth against me, and furnish drink-offerings for that number that thirst for the waters of human pleasure and applause; that support in combinations each other; that stand thick, a wall against the truth; that beat back the tender lamb while fleeing from the fog; that heed not the voice of my commissioned who come to you as teachers, nor regard the spirit of meekness; that glory in the arm of associate strength; and shout in hollow words your Maker's Name; therefore, unless ye repent, behold my servants shall eat, but ye shall be hungry; they shall drink, but ye shall be thirsty; they shall rejoice, but ye shall be ashamed; they shall sing for joy of heart, but ye shall lament for sorrow of heart and shall howl for vexation of spirit; and ye shall by disowning your name leave it a curse, an embarrassment; hence because of its reprobation it shall be a stigma and therefore a curse unto my chosen: for thro' a righteous procedure which ye oppose; whose strength is Almighty and the life and spirit of which ye profess, but manifest its opposite, by your hardened, rebellious and determined zeal against the manifestation of the inner life of all things; ye shall be an abomination in the earth; therefore shall I call my servants by another name, that they shall be truthfully known, who by a righteous procedure shall live in the blessing of earth, and shall also by obedience to the law of their being and in purity of heart worship, and enjoy the blessings which I shall give; and the power and character of evil shall so depart, and my people shall so possess the earth, that he who liveth shall rely upon the God of truth. Then will my servants go forth

in fullness of strength and find security under the Divine overshadowing; for the former troubles are forgotten and hidden for ever.

In that day, in the regeneration, purity and immortality of my people, unto complete redemption of soul and body, and the resurrection of the dead in Christ, shall be fulfilled that which saith, Behold I create a new heaven and a new earth; the former shall not be remembered, nor come into mind; but they shall rejoice for ever in that which I create; for behold, I create Jerusalem a rejoicing, and her newborn people a joy; and when I shall have fully redeemed them, then will I rejoice in Jerusalem and joy in my people: and in the consummation, the voice of weeping shall be no more heard in her, nor the voice of crying; wisdom shall be poured upon them so that there shall be no one who dwelleth there void of knowledge, goodness and spiritual attainments; and thus by usefulness and adoration all shall fill their days with delight. But they who, at mature age, in the midst of the going forth of truth, do not improve the blessings, shall fail to inherit that possession which shall be given to my people; and the hardened sinner shall perish by the vanishing of spiritual leanings, and leave the land long forced to yield the thorns of sinful procedure, but which shall be redeemed, and become the inheritance of the sanctified. Those who submit to the call of heaven, and continue in obedience and true faith, shall not build another inhabit, they shall not plant vineyards and another eat the fruit thereof; for old things are done away, and behold all things are become new; as the days that faileth not, so shall be the days of my people; and crowned with immortality they shall endure; mine elect shall long enjoy the works of their hands, for they shall not, in the cause of righteousness, labor in vain, nor from the midst of affliction bring forth for trouble; for they are the blessed of the Lord; and it shall come to pass that I will approach them with the cloud of Divine Glory, and thence they in holiness shall approach me; before they call I will answer. In that day all who enter that spiritual possession, shall have been assimilated by Divine Goodness, and shall have moved in uninterrupted harmony of being unto paradisical and spiritual attainments; for the discordance of their nature shall perish, and the Divine Life shall reign in them; hence the wolf and the lamb shall feed together, and the nature of those who existed upon the virtue and possession of the weaker victim, shall be so changed, and they henceforth exist in the pure and purposed principles of grace, that although, as the lion of the forest, they roamed but to dismay, and proceeded but to conquer and devour, they shall indulge alike in the Divine Procedure, and growing up into perfect men in Christ, shall not hurt nor destroy in all the holy mountain. The redeemed shall build the old wastes, they shall raise up and repair the ruined cities, the desolations of many generations. So shall be the greatness and glory of their perfections, that all shall see their righteousness; and so exceedingly exalted shall they be, that earth shall marvel at their divinely glorious unfoldings. Then shall they be called by a new name; a name which the mouth of the Lord of Hosts shall name. No more shall the oppressor vaunt himself of his delicious possessions, and spurning their low degree, utter of them, thou art of the Lord forsaken; neither shall their inheritance, their fields and their fountains of spiritual instruction be accounted desolate; but they shall be called blessed, for the Lord delighteth in them.

Behold I have arisen from deep counsel, and sent my messengers from the quietude of their heavenly abodes, armed with strength to bind the strong, and thoroughly cleanse the threshing floor, and gather the wheat into garners, but to bear unto the land of forgetfulness the chaff, that which professeth godliness, but is error, pride, human strife and vain glory, by the force of truth, the potency of heavenly influence. I have set watchmen upon the walls who shall never hold their peace day nor night; therefore let him that makes mention of the name of the Lord in true holiness, not keep silence, nor seek for peace till the Divine Procedure establisheth His Kingdom in righteousness upon the earth, and maketh Jerusalem a praise therein.

Ye who are exalted; ye who are clothed in fine linen; better for the soul that ye seek for a hiding place from the abominations of an iniquitous people; a shelter from the storm; a rest in heaven's overshadowing as that of a rock in a weary land; a lodging-place as a wayfaring man in the wilderness; lest when the harvest is past and the summer is ended, and languishing, parched upon the burning sands, ye proclaim, "Is there no balm in Gilead, is there no physician there! I am black, astonishment hath taken hold on me; for now, as Christ hath descended, and the first resurrection hath proceeded unto its consummation, and the dead in Christ have returned, and clothed upon with their redeemed bodies have united with those upon earth made immortal, without physical death, and inherit the Redeemed Paradise, the New Jerusalem, that hath descended from God out of heaven; and when the blessing was offered, I would not its laws should reign over me, because I receive not its mode of manifestation: when I would comfort myself against sorrow, my heart is faint within me."

Pause, ye inhabitants of Earth! ye who sit in Moses' seat; ye who utter much truth in the name of Heaven's King, but who are fallen in spirituality; who arise and go forth in kingly pride, treading heavily as ye move over the land of human desolation; ye whose ears are deaf to the cry of the afflicted, the lamentations of those dying while crushed beneath the load of cruel oppression; whose blood, whose tears, and whose agonies arise before the God of Justice and Infinite Goodness; whose prayers have prevailed in Heaven; ye who fix an eager eye upon the star set over the sea of human glory! Pause and consider: who is this that uttereth in language unaccustomed to men, but in sentiment written of old, saying, Go through, go through the gates; prepare ye the way of the people; cast up, in the midst of the land of carnage and desolations, in the midst of the howling wilderness, cast up a high way; gather out the stones, remove the hardened prejudices of a people sold to sin, and in the midst of vain, inglorious strife; in the temple of human passion, lift up a standard for the people; write upon its broad column, "EARTH, THY SALVATION DRAWETH NIGH! FOR LO, THY KING COMETH;" and these His angels prepare His way! Shout, ye daughters of Zion, for behold His reward is with Him, and His work before Him!

Choose ye, then, ye nations, ye blind guides! choose ye this day whom ye will serve! If the Lord, who ruleth in courts above, who is the Creator, the God of the Universe, is worthy of adoration, serve Him; if Baal, who is the occupant of the throne of the dominion of sin, the procedure of cruelty and oppression, serve him! Ye inhabitants of earth, tremble as ye approach the terrible day, when judgment cometh and must begin at the house of God; when with those who are accounted

worthy of the blessing, there shall be no carnality; when holy desires must reign triumphant with the welcome guests at the great spiritual feast.

(To be continued.)

The Spiritual Harbinger.

SPIRITUAL MANIFESTATIONS,
PAST, PRESENT AND FUTURE.

A LECTURE.

BY THOMAS L. HARRIS.

DELIVERED IN THE PEOPLE'S THEATER, ST. LOUIS, MO.

Sunday evening, March 24, 1853.

REPORTED BY S. S. CEDERHILL.

It is not inappropriate that this building, in which so often have been manifested, in mimicry, in empty show and hollow pageant, the passions, the hopes, the fears, the contests, the victories, the defeats, the dying struggles of human existence, should for a brief interval be made to echo with the utterance of truths pertaining to the vital, internal and immutable realities of human life; its origin, its unfolding movement, and its rapidly approaching emergence into that more solemn sphere which shall endure for ever.

The Church in this age is too often made the Theater where sublime realities are discussed upon as if they were fictions, and where Truth is mimicked by the Theological Tragedian. Since, therefore, fabrics dedicated to Spiritual Manifestations are made the theaters of rhetorical display, it is but simple right that the Theater should be made the temple of Spiritual Religion. Therefore upon the stage the words of Wisdom shall be uttered. Let it not be deemed inappropriate if Truth, who speaketh from eternal worlds, should unfold sublime realities, and call the ascending intellect of the sons of Adam to consider that spiritual life and that eternal world, whose glorious manifestations have made the earth and the heaven bright, and illuminated the darkness of man's material and visible existence with the shisings of the Sun of Immortality.

The subject previously announced for this evening's lecture is SPIRITUAL MANIFESTATIONS AS THEY WERE IN THE PAST, AS THEY ARE IN THE PRESENT, AND AS THEY SHALL BE IN THE IMPENDING FUTURE. If it be stated that the subject is deep, recollect that Man, by the promptings of his interior being, seeketh for the depths. If it be stated that it is high, remember that man aspireth to the heights. If it be stated that the themes to be presented appeal to the spiritual and intellectual rather than to the physical and the material, recollect that all that is glorious and innately excellent hath a spiritual and an intellectual origin or nature, and bring such must commend itself to its counterpart or correspondence in the principles of the human intellect or the affections of the human heart.

Concerning Spiritual Manifestations in the Past, it may be stated, first of all, that the Earth on which we stand was the first spiritual manifestation with which we have in the present discourse to do. You are all aware that a breath of life descending from the lips of a little child, who is one of the least of minds, causes a drop of alkali to become a floating orb of light, reflecting the blended harmonies of the sunbeams and the skies. Thus, if at one form of illustration we may rise from the least to the greatest, Infinite Mind said, Let Earth be, and Earth was, and became a crystallized and shining orb, organized in space and revolving in the atmosphere of the unfolding universe. In that sublime and solemn hour the atoms composing each terrestrial form received their primal form of aggregation. The banded continents were bound together. The new-born orb was clothed with the electric atmosphere as with raiment of brightness; and beauty smiled upon it, and life adorned it, and gladness pervaded it, and Love and Wisdom blessed it, and the stars of morning sang around it, and the sons of God lifted the anthem of joy, beholding a new terrestrial manifestation of the wisdom, power and goodness of that Spirit from whom all things are, and rejoicing in new-born paradise unfolded in the Eden of the previous creation.

The doctrine of the eternity or non-eternity of matter is not now under discussion. The point is, that Divine Intelligence or Spirituality was the cause of the Earth's formation. This being true, the world itself, in its every form, from the least of its crystals to the most composite of its animated creatures, is a manifestation of spirit, working out Divine Ideas of use and beauty. Without this spiritual operation, darkness would still have rested upon the formless void. Without this light would never have descended to paint the rainbow and to tint the rose.

Thus the Earth itself, being a Spiritual Manifestation, it follows that it was formed as a sublime theater for the manifestation of spirit. Hence the unfolding history of our world, from its primal hour to the present, is one continuous record of Spiritual Manifestation. Every intellect that ever rose, unfolded, manifested thought and departed to eternity; every heart that ever awoke, vibrated with love, poured forth the melody of affection and passed away; every consciousness that ever gathered unto itself the knowledge of interior principles, and outspoke the deep wisdom of immortal life; every will that ever gathered within itself a primal power, and moved forth controlling the form and the elements of mind: all these in all their movements were but the manifestation of spirit. Hence it is that matter is subject to and controlled and negatived by mind. Mind itself is but the medium by which spirit operates on matter.

Since this Earth itself is but a crystallization of elements in obedience to the workings of mind, and since Earth was designed as the theater for the manifesta-

tions of mind, it follows that its whole history is a spiritual history, and that all the destinies of mind are linked with that which is invisible and eternal.

In the light of this philosophy, Spiritual Manifestations in the Past, whereof accurate record has been preserved, whether in the writings of Moses, Pythagoras or Plato, or of the ancient mystics; in fine, every spiritual manifestation whereof there is authentic record, is at once legitimated and incorporated in the warp and woof of the outward manifestation of the interior design.

It is but natural to expect Spiritual Manifestations upon the Earth, which is itself but the manifestation of spiritual power working outward into the elements of form. This being true, the past becomes luminous as we gaze upon it, and standing in the sphere of spiritual causes, we are able to look out upon the sphere of natural effects, and in the mists of the seeming contradictions, contrarieties and antagonisms of human history, to distinguish the bright, immortal river of Spiritual Manifestations, beginning when Earth began, rolling through the center of every generation, growing doubly bright with the growth and march of ages, and bearing within its mighty bosom the current of inspired intelligence and the better life of man; and rolling on and on with solemn, sweet and mighty rhythm, into the great eternity whence it rose.

It has been the fashion, for two hundred years, to materialize and sensualize Philosophy. This tendency may be safely traced to the era of Charles II.; to the corrupt court where vice sat supreme and regnant; and under whose fostering care Hobbes wrote his "Leviathan." Materialism flowed forth from this rocking sewer of corruption, and, like venomous insects gendered in some stagnant marsh, the crowd of Deistic writers of the ensuing century arose, fluttered, stung, continued their race and passed away. Spinoza, the embodiment of self-derived intelligence; Rousseau, the type of voluptuous egotism; Voltaire, the mocker, like the wasp, all glitter and all sting—the first in the sphere of the abstract, the last in the sphere of the concrete and historical—with their thousands of disciples, endeavored to erase the fact of Spiritual Manifestations from the mind of man. These attacked the Divine Redeemer as the embodiment of the great spiritual idea. Like some enormous viper, they coiled and hissed and lifted the snaky crest, and spat venom upon the bleeding wounds of the Crucified. So the cry of "Crasseur L'infame," ("CRUSH THE WRETCH,") arose as the battle-cry of hell. Its sentiment tinged the very language of the age. It echoed from the court of Versailles, where Belial was deified, to the halls of Potsdam and Berlin, where Moloch, the war-god, was enthroned in the person of that demon in human form, the Prussian Frederick. So Materialism culminated. Ever since it has been the pleasure or madness of men, in their vain external philosophy, to ridicule the truth of Spiritual Manifestations.

That cry of the senses against the soul, which thus arose, had its visible origin in the external fancy and vain material philosophy of man. It struck first at that infinite disclosure of Spirit Life which was manifested in the person of Jesus Christ, the center and head of the spiritual system of our planet. In Him it assailed all supernatural revelation. It sought to roll the rock of an eternal tomb upon the immortal spirit. It wrote upon the portals of the sepulcher, which Jesus brightened as he rose, "This is the gateway of annihilation." As Je nitism annihilates the mind, destroys the will, corrupts the heart and enslaves the form on earth; so Materialism enforced a faith which obliterated the mind hereafter. It wrapped the world in the shadow of death. Even now it saturates the public sentiment. It became positive to old Belief, and, until a few months past, went on from conquering to conquer.

Materialism is unshorn in mid career. Its giant form is prostrate. Spiritual Manifestations have smitten it to death, as with the burning darts of heaven. Facts have conquered fictions; facts, marshaled from the Interior Universe; facts, outrolling in mighty torrents, as if an ocean were loosened from the sky; facts bursting forth from the midst of the very elements of Nature, as if the earth were rolling forth a sea of flame from out the center of her moving orb. These facts in Spiritual Manifestations convince the candid, reasoning mind; and now it is proved, beyond the shadow of a doubt, that the Material Philosophy, recently so exalted, is unable to solve any problem connected with Human Nature, its origin, its destiny or happiness.

In the light of Spiritual Manifestations now occurring, the Past grows luminous and lives again. The great curtain of History rolls up. We behold the mighty movement of unfolding generations, moving forth under the pressure of Spiritual Forces, and in obedience to the direction of Spiritual Laws.

Facts, I say, demonstrate the spirituality of the past, for God is the same yesterday, to-day and for ever. His laws change not; therefore we are not consumed. The very fact that a spirit appeared to one of you, that proof legitimates the authentic records of spiritual manifestations in the Bible; and the fact of a spirit in your presence having moved one cubic foot of solid matter, legitimates all that Infidelity has laughed at and Atheism has scoffed at, even to the dividing of the waters of Jordan and the Red Sea. Hence it comes to pass in our day, that those records which heretofore have been consigned to the keeping of the jailer, and supposed to belong exclusively to the materialistic theologian, descend into the arena of daily life. In the light and experience of present spiritual intercourse we are brought face to face with Daniel and Paul, with Moses and Isaiah, and with all the miracles that were ever wrought. The spiritual facts of the present legitimate the spirituality of the past, and the past in turn agrees with the Harmonic, Supernatural Wisdom of the present; and in the light of both

THE SPIRITUAL HARBINGER AND MOUNTAIN COVE JOURNAL.

we are able to study the march of Divine Providence in the ultimate moralization and harmonization of the obedient members of the family of man.

Spiritual Manifestations in the Present vindicate the Spiritual Manifestations of the Past; and as the spiritualist goes down deeper into the waters of pure unfolding, and rises still higher into the living light of descending wisdom, he will become a Bible spiritualist, and will stand upon the mighty rock, old as the Earth, the Rock of Divine Manifestation, around which the storms of thousands of years have beat and rolled, and then retired again into their native darkness.

I argue then to-night for the spirituality of the Bible, and this is the position to which I earnestly and solemnly ask the attention of every person gathered here. The Bible has been rejected by the philosopher upon the premise that its facts do not agree with science. Spiritual Manifestations, bringing to light the science of the soul, the science of the connection between the external and the internal, takes away the only argument that has ever been successfully adduced against these glorious manifestations of Divine Wisdom, which in ancient days nerred the heart, unfolded the intellect, made strong the will, transformed the sinner into the saint, the voluntary into the wise and holy martyr, and wrote upon the brow of redeemed intelligence the words of immortality and holiness to God.

We live in an age which has forgotten the Bible. The theologians have forgotten it; they do not comprehend the great current of its Divine Unfolding—Were it not for the strong arm of civil power, how long think you, would free discussion be tolerated in your city? Not long, for soon you would see kindled the flames of the inquisition in front of your own court-house, and your Protestant and Unitarian clergymen burned as heretics, and offered up body and soul to their vindictive and demoniacal but unreal God. The Ethiopian changes not his skin, nor the leopard its spots.

The great mass of the clergy, first of all, know not the nature of the Bible. They erroneously interpret, investigate and unfold its profound teachings. Multitudes are misled by the creeds of the day, and perverted by bigoted interpretations of Scripture, which savor not of life unto life, but of death unto death.—There is one system for the Romanist; another for the Calvinist; another for the Unitarian. All these systems, and a thousand minor forms, are based in theory upon the Bible. No man, unless inspired of God, is able to interpret it as a divine unity. The Bible is thus lost as to its real import. Being lost to its very interpreters, it must of necessity be lost to those who receive the adverse interpretations. Hence it is a lamentable fact, that the Bible is not loved.—Who intelligently reads the Bible as a record of Divine unfolding?—as the Autograph of the Infinite?—as that Wisdom which, in its ancient manifestation, made bright the very sky, made beautiful the earth, and kindled in unnumbered hearts the burning flame that transformed them into the Divine likeness, and purified them to sing the songs of seraphim? The answer is "few." Who is there even among those most wedded to their creeds, most distinguished for their contention of piety, most educated to the tendencies of what is called Romanist or Calvinistic orthodoxy, who really and truly drink the spirit of the Word? (for we judge the tree by its fruits,) and the answer is, "few."

Another lamentable fact growing out of the loss of the spirituality of the Past, is the tendency of the human intellect to vain and fanciful imagination. We are indeed people addicted to imagination—given up to reverie—lost to that which is divine. We care more for dollars than we do for principles, more for gold and silver and the tinsel of external decorations than we do for that which maketh the spirit bright and crowns it with the image of the Godhead. We have been given up as a people to materialism; we have loved the outward senses; we have pampered them; we have deified outward forms; we have dug up the bones of dead saints and canonized them; we have builded sepulchers to the prophets of the past. And cannot it also be said of us, as of an ancient nation, that we overlook the spirituality of the present, and with blinded vision are cast out into the utter darkness of sensual existence?

The Spiritual Manifestations of the Present, in all their phases and forms, are providential. The lowest of them are permitted, and the highest are devoted. The lowest of them are let loose upon the world to destroy every thing in the world that is not founded in eternal right, and the highest of them are designed to unfold the glory above, which shall illuminate and harmonize the world.

It is a well known fact, admitted by almost all spiritualists, that a large portion of the communications received are the offspring of spirits of the interior who, to say the least, are no better than the selfish and unholy whom we meet in common life. Now there is a providence in this. You know that when Christ was manifested on Earth, spiritual manifestations abounded. Never had there been a time when there were so many spiritual manifestations. The whole land was excited upon the subject. First, the mighty John, with the voice of one crying in the wilderness, awakened the dormant spirituality of three millions of people, and the living principle, flashing from mind to mind, from hamlet to hamlet, and from town to town, kindled in the bosom of the Jewish nation the most intense and overwhelming excitement. The lower manifestations were also permitted. Take the record as it reads, and we have light upon the subject, that even reveals its counterpart to-day.

Here was a race of men losing all faith in the spiritual, all given to the selfish and the sensuous; and then, when the teachings of high wisdom failed, the floods were let loose, eternal verities were unfolded, and experience taught them. When tradition failed,

to teach; when the meaning of the ancient records had been overlaid by varnished interpretation; when the eternal principle, the Divine unfoldings, were buried up with error: then it was that the light was permitted anew to radiate, the heavens grew bright and the earth convulsed beneath them.

Spiritual Manifestations were of two distinct orders. The first, and by far the most numerous, were manifested through magnetic media or through clairvoyant fortune-tellers. These media increased and multiplied over the length and breadth of the land; but the utmost discordancy existed in the communications received. Every variety of form and fancy was unfolded. No fancy existed that had not the confirmation of spirits. No views were entertained but were endorsed by spirits. Wickedness, however revolting, received new strength, and rolled in with a new impetus from that disorganizing interior. In the midst of all that, appeared an antagonistical manifestation; pure as God's throne, holy as God's being, magnificent as God's providence, yet humble in its unfolding as humility itself. Wisdom was there; but at first sight it appeared to correspond entirely with the discordant manifestation. For instance, the Lord possessed the clairvoyant faculty, and read the secrets of men's hearts. This was also done in part through magnetic incantation; and there existed media who, being possessed by spirits, were capable of perceiving the records of the fallen consciousness of man; and whatever was the interior illumination and spiritual unfolding through the Lord, the same was manifested in partial imitation by scores and hundreds of discordant media. Gradually, however, it was discerned that a broad and essential difference existed between the two forms of manifestation. It was observed, first of all, that wisdom through the Divine Media harmonized the organisms and purified the hearts and lives of men. Gradually they learned to distinguish the movements of Heavenly Wisdom, and to separate its utterances from the teachings of wandering and misdirected spirits. As the Spiritual Manifestation of Divine Good which centered in Jesus, and from Him outworked into Apostolic and Evangelizing Mediums, rolled onward to its mighty culmination, it was discovered that it had no fellowship with the unfruitful works of darkness. They decreased, but it increased. Signs followed them that believed. Their works bore witness to the Spirit.—They preached deliverance to the captives, and the opening of the prison doors to them that were bound. They restored sight to the blind. They healed the sick. They cast out demons. They communed with angels and departed saints. They stood before neophytes and assassins with fearless bravery. They lacked not for wisdom, for it was given to them of God. In process of time the two Manifestations of spirit—Good and Evil—stood forth in visible antagonism. Gradually the discordant or demoniacal was overthrown.

Arguments were then adduced against the pure spiritual disclosure, whereof the Lord was the Material Center, because an impure element of spirituality was also in process of manifestation. When the Lord controlled the elements, unfolded hidden wisdom and subdued discordant spirits; the enemies of Truth argued that he cast out demons by Beelzebub. The following extract from the "Simple Experience of my Associate and myself," testifying from that which we have seen, felt, heard, tasted, inspired and apprehended, we answer that God by His Providence is operative in one phase at least of Spiritual Manifestation; that angels from high heaven are in it; that that invisible harmony of love, virtue and inspiration which has glorified the Past, is in it and is now descending to make this earth a paradise, and to clothe this world of grief with the raiment of a stainless immortality.

Now the only question is, does good communicate as well as evil? Is harmony manifest as well as discord? Light as well as darkness? holy angels as well as false intelligences? Is there any evidence of the outflowing current of a bright ocean of immortal Love and Wisdom, moving in the harmony of God and depending to redeem and harmonize this dark, bewildered race? Is there a spiritual influx descending from Divine Source, strong as God's arm, pure as God's love, boundless as God's creation, now descending into the world, to make all things new, and to restore the order of its prime?

Taking the affirmative position, and reasoning at present from the simple experience of my associate and myself, testifying from that which we have seen, felt, heard, tasted, inspired and apprehended, we answer that God by His Providence is operative in one phase at least of Spiritual Manifestation; that angels from high heaven are in it; that that invisible harmony of love, virtue and inspiration which has glorified the Past, is in it and is now descending to make this earth a paradise, and to clothe this world of grief with the raiment of a stainless immortality.

This we believe from the evidence of our own experience. We know, by daily communion with the spirit world for the last three years, that there is an interior Source that never errs, that never falsifies, that never misjudges, never misconceives, never mistakes and never misdirects; which is always wise, prudent and personally conscious of transpiring events, and which appears capable of solving all histories, of unfolding all knowledge, of revealing the past, the present, and, as far as experience has shown us, the future; of expelling disease from the body, darkness from the mind; which is able to unfold the affections of the heart, and to take away that which is unholy; which is able, in fine, to manifest, in light and in power, a pure and sanctified affection, such as was manifested in the past, and as great as could be demanded by the moral consciousness of the most unfeeling mortal.

Now this broad position which we assume we are prepared to sustain, and in the name of the Wisdom which directs us, we challenge all theologians, from the Jesuit to the Calvinist, provided they be men worthy to be met from their intellectual power. We call upon the external church to bring forth its combatants, and in the light of facts and of wisdom we pledge ourselves before any candid, liberal and enlightened audience like the present, to make good our position with demonstration as strong as God's throne, as perfect as God's truth, endearing as God's government, and unanswerable as that Voice which shakes the universe. This is strong language, but it is a strong position. Feeling the strength of it, and feeling the might of the inspiring principle which moves us, I make the announcement and throw down the gauntlet to the world. We stand here, two men—strangers among you, with an unpopular cause to support—men who have devoted their entire time, night and day, to the investigation of this truth; who have poured out their lives, like living drops of interior being from a sacred conviction of the truth of their cause, and who wherever they have gone have been greeted by throngs of the most intelligent and virtuous of the people, drawn together by intellect and a desire to know the truth; and standing thus, we throw out the challenge, and if we are wrong let us be put down. You have an archbishop among you; you have learned members of the Society of Jesus, and have equally learned and eminent Protestant divines. The Wisdom that operates through us is drawing its multiplying numbers from the bondage of Loyola, and from the creed of Calvin, from the shackles of the Inquisition and from the fire that burned Ser-

veus. We have more power to draw together the multitudes, even in places that the theologian never enters, except wrapped in his cloak with his hat drawn over his eyes—we have more power to draw together the public mind, to influence it and make believers in the power of truth, than has the most enlightened ecclesiastic among you; and it is impossible to arrest the current. Singly and alone we are prepared to meet you. Do not then, at the close of these lectures, abuse poor women and unlettered men for their belief in the truth through us; we are the guilty ones, if there is guilt, and we stand here beneath God's heaven a spirit manifestation, and upon God's earth a spirit manifestation also. We then call upon a church inspired in pretense with plenary power—upon theologians inspired in pretense with all wisdom and all sanctity—to meet us, and in us to meet the spirit world.

You know full well that next Sunday it will be said that the medium was possessed of the devil or deceived the people. If I am possessed of the devil, it is the devil that neither Catholicism nor Calvinism can exercise or prevent from doing good. It is a devil that at least understands the spiritual history of this planet and the spiritual manifestations of the present age, and is able to tell of great and solemn things which shall be hereafter. If I through the power of Beelzebub cast out devils, through whose power do the theologians cast them out?

Is God in these Spirit Manifestations? To this point Wisdom would now direct your thought. It was said that a good tree could not bring forth evil fruit, and neither could an evil tree bring forth good fruit, and therefore by their fruits shall ye know them. If there be good results from Spiritual Manifestations, these results unfold from the Source of truth; and therefore if I shall be able to show Divine Wisdom and Divine Goodness in any manifestation which I may be able to adduce, by reasoning from effect to cause, I shall show that the principle whence they unfolded was absolutely good and true. Then I prove the point. Now the question may be asked, during the ten lectures which have been delivered through the medium, has any sin been committed or any iniquity been sanctioned? Is there any gross procedure, low and popular, that has not been attacked? Is there any institution or satanic power, keeping the public mind in brutal ignorance, that has not been attacked in the name of the eternal God and the holiness of his government? And once more let my voice go out, saying, assure I in high heaven and in the broad earth is every institution that demoralizes and enchains the intellect of man. Again, has there been a solitary error in the morals inculcated by us? If it be an error in morals to teach the sanctity of the family relation, the holiness of the marriage tie, the due dependence of the inferior on the superior, as the child to the parent, the governed to the governor in authority of right, then indeed hath error in morals been uttered. Or if it be error to proclaim the Decalogue as a Divine Unfolding and to repeat the letter and spirit of the Sermon on the Mount, then hath immorality been done. If it be, on the other hand, holy to speak of holiness as unfolding from God's throne, and the only passport to His presence for ever; if it be right to speak of righteousness as the great Divine ligature that binds mind to mind, family to family, nation to nation, universe to universe and creation to God, then righteousness, justice, purity and holiness have found a voice. If it be right to preach the Gospel without money and without price, to heal the sick, to cast out demons, to speak in new haranguing tongues of interior intelligence, to turn away no man because he is poor and give no man ear because he is rich—to go to the widow and childless mother and bring down from spirit glory to her fond embrace those who were lost to her until she found them descending from above—to unveil the world of immortality and show the heavenly these for whom they grieve—to preach the true religion in support of holiness, right, equity and pure jurisprudence, and to bring down the sanction of angels—then before this audience and before you cloud of immortal witnesses, the medium stands justified, yea, justified before the white throne and the eternal equity of God.

I know of no stronger evidence of the righteousness of that procedure in which we are engaged than the fact, that if I turn to the teachings of the three legions of the present day, I find that the arguments I bring in favor of the cause in which we are engaged, are the very arguments which theologians in hundreds and thousands of volumes have brought before the world in support of the divinity of our Savior and Redeemer Jesus Christ.

Such are some of the arguments we bring to bear in support of our position. And standing as on a rock whose foundation cannot be moved, the media of Divine Unfolding deny that they are controlled by any influence save that descending from above.

In the light of this exalted position, briefly I proceed to the third and closing topic—SPIRITUAL MANIFESTATIONS AS THEY WILL BE IN THE FUTURE.

Four years ago, the number of persons claiming to hold personal communication with spirits and known as Mediums, did not probably exceed thirty in the United States. Now thirty thousand persons make at least in private the same claim, and may be considered as media in various stages of development.

If the growth of Spiritual Manifestations be comparatively as rapid for the four years to come, the year 1857 will witness the astounding fact of three hundred thousand media in process of development, and the year 1861, three million.

If this calculation seem too large, it may not be unsafe to hazard the assertion that this will be realized in the course of a single generation.

A fire burns, if unchecked, so far as it finds material adapted to feed its flame. The fire of Spiritual

Illumination will burn, if unchecked, so far as minds are found that have affinity to the influx from the world of spirits. The fire burns, if unchecked, as long as materials exist to supply its requisitions.—The fire of Spiritual Illumination will burn as long as the minds endure who are kindled by its element. Since all minds by constitution are, or by combinations of influence may be, adapted to spiritual illumination, and since mind is eternal, it follows that Spiritual Manifestations, unless arrested, shall kindle the universal Mind of Man and wrap the globe in their supernal splendor.

Every Great Crisis is rapid in its approach to the catastrophe. The ship may move slow while it approaches the vortex; but it revolves in dizzy and starful swiftness in the narrowing circles of the Maelstrom. A revolution may move slowly as it creeps from ear to ear and stalks with the stealthy tread of secret conspiracy; but it moves fast when the tempest sounds, and the bayonets are leveled, and the banner is out upon the breeze, and the sun shines on hundreds of thousands of desperate men, whose blood boils like lava and whose lives are staked upon the issue. So the Spiritual Movement of the Past was gradual, for it was a period of slow and silent accumulation of electric agencies and spiritual forces. But the Future shall witness the rapid communication, for all that now remains is to apply the torch to the smoldering and smouldering material.

In calm, cool reason, estimating the growth of Spiritual Manifestations by that law of increase which they now indicate, probabilities of the most tremendous import are presented. If they roll on as now, the sun of the twentieth century shall rise upon an Earth whose atmosphere shall burn with electric light, in whose dazzling aura the Angelic Armies shall visibly descend with the trump of God and with the banner of the wise.

Before that day two edifices, crowded like this theater with gathered multitudes shall be filled with an electric and spiritual light, before whose greater lustre the external flames shall go out in darkness—Then Voices, resounding from on high, shall thrill and stir the myriads with the voice of great waters, and of thunder, and of harpers harping with their harps. Then Poems, clad as with lightning, serene with the mildness of immortal Wisdom, and radiant with the lustre of the Throne of thrones, and armed with the authority of the King of kings, shall reveal their august presence. And all that Poetry has sung, and Art portrayed, and Religion taught, and Prophesy anticipated, of Judgment, and Resurrection, and Immortal Life, shall be consummated.

This is that which brightens, yet darkens the Future. Brightens it for the glory of the good, and darkens it for the terror of the oppressor. This is that which Wisdom holds out before you. Start not from the thought! Shrink not from the statement, for it shall be realized in mighty movements, in overwhelming demonstrations of light, love, power and high intelligence. It shall shake the head of the high church from her lofty throne, break off every fetter, and shake all earthly institutions, built upon poverty and misguided thought, to their foundation. It shall build up the glorious Temple of a New Earth whose dome shall be the New Heaven, and which shall need no more of these external lights, for the glory of Divine Love shall lighten it.

This is that whose ear of triumph, rolling from the east and sealing out the resonant harmonies of its procedure, comes to establish the reign of Eternal Love and Wisdom. This is prophesied from all the past, recorded in all the higher creation, to the truth of which all martyrs have testified, and all prophets have given voice; which hath its attestation in the intelligence of angels, and its record on the spirit world, from its Center Throne to its heavenly circumference.

It remains then to add but one word. Prepare to meet it!

And now the work of the medium is done among you. He came a stranger, unknown to all. In gathered thousands, patiently, for the space of thirty days, this City of the West has listened to the utterance. If, through his labors, joy, peace, deliverance and immortality have visited you; if one heart is comforted, one mind illumined, one spirit instructed, great is his reward. Heaven descends—Earth fades. With spirit vision I see the Cloud of Witnesses—Blessings are poured from you world of life upon you all. And oh, thou Spirit of spirits, thou Inspire of the inspired, thou Comforter of the comforted, thou Redeemer of all souls redeemed, impress Thy truth upon Thy children, crown them in Thy Kingdom, own them in Thy coming, beatify them in Thy beatitudes, and immortalize them in Thy eternity, and Thine shall be the praise for ever! Amen!

DEW-DROPS:

Falsehoods.

FALSERHOODS are winged thoughts that from the soul Of fallen man fly forth and cloud the day, And while they move toward their hidden goal, Reveal the secret of the world's decay.

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Harbinger and Journal.**A WHISPER FROM PARADISE.**

I WREATH MY BROWS with heaven's immortal rose,
Fragrant and full of light;
Mine eyes with joy are bright;
Have outlived the Earth-life's dream of woes,
And like the spirit of a blue-bell rise
From the blue Earth and dwell in Love's pure skies.
Once the cold Night upon my being lay;

Jewels were in the sea,

But dimly unto me

Shone from the haunted deep with mystic ray;
And struggling with the tide for gems of light,
My life was borne away far thro' the Night.

Yet Love was with me in my dying hour;

God's palace Angels came,

With robes that shone like flame,
And bore my spirit from the Tempter's power,
And like a drooping blue-bell in the hand
Of Life upborne, I found Love's holy Land.

And now, a child of Paradise I rest,

Where Truth is throned, and Love
Breathes through the heavens above.

The bird hath found its mate, and O, how blest!
Like wedded rays of virgin light we shine
In the celestial dawn of Love Divine.

And, O, sweet friends, remembrance mirrors forth
The Beautiful we loved
When long ago we roved,

Seeking heart-friendship in the mournful Earth;
And Hope with spirit-music fills our home
With promise that the Loved shall to us come.

MOUNTAIN COVE, SEAH, NO. 1532.

Spiritual Manifestations in Germany.**Experience of the Seeress of Prevorst.**

VI.

I had, some years before, heard that the family of a poor watchman were much disturbed by specters, but I inquired no further. When Mrs. H. came here, and the story of Mr. K. and the paper became known, many people begged me to ask her, when she was asleep, how these poor people might be relieved from the annoyance. I put the thing aside; but at length the people came themselves, and the woman having related the story to me, I consented to do what was requested. She told me, that as soon as they went into their present dwelling, she saw in the night two women, in antique costume, with cotton aprons and folded coifs, come from behind her bed. She saw them for a few minutes, and then they disappeared.

In St. Catherine's night, 1823, she and her husband disagreed. "I thought on my mother, who was dead, and wished I was with her; and I wept, and prayed that she would fetch me." Then there appeared before me something tall, and as white as a handkerchief, but without any defined form. I thought it was my mother, but it vanished without speaking. For four weeks I saw nothing more, till the first night of Advent, when I prayed against poverty and a large family. Then this white figure came, and disappeared, as before. On Christmas night of the same year, as I was lying awake, I felt something moving about my head, and over my breast, like a dog or a cat; and although there was no fire in the stove, the plate looked red-hot; then there was a sharp sound, and all disappeared. By day and night invisible feet are heard in my room, and a rustling, as of paper. There often shines out of the wall, by night, a luster, as round as a plate—remains for some time—and then disappears behind the wall again. Once, when I was quite awake, a figure, as large as the white one, but quite black, stood before me, and I thought a hand was laid upon my neck; the sensation was as if a hot coal had touched me. In the morning, the place was red, and became inflamed, and there remain three marks, as of fingers. (These finger-marks, or scars, as from burnt fingers, the woman really had upon her neck.) On New-Year's night, as I was alone in my room, I heard a voice say, "Sing the hymn, 'Oh, Jesus, when shall I be free?'" and the prayer, "Oh, make me a clean heart!" On Sunday nights, I often hear beautiful voices singing; and there is sometimes a flash of lightning, and sometimes lights shining on our floor or ceiling, when there is nothing of the sort without, or in the neighborhood. When there are dissensions among us, these appearances cease; but when we are living in peace, and praying nightly, they come again. Last Friday night, as I lay awake in bed, the door opened, and there entered a man in gray clothes, with folds on the back. He passed my bed, and went toward the bench, where I saw another man sitting in dark clothes, whom I cannot precisely describe. The first spoke to the last for some time, but my spirit was too weak to understand what he said; it seemed to be a reproach. On this night, I frequently heard knocking and scratching on the bed and bench." She added—what is remarkable, namely—that when these appearances come, her eyelids always close, and she sees them mentally. When the appearances vanish, her lids rise again. Once, when she was in her garden, she felt herself directed to a certain place; there she found some grotesque, [a small coin,] but she could only take away with her two.

This woman is fifty years of age—small—appears feeble—and has a very strange look about the eyes. She has six little children. The two youngest of them are remarkable: the eldest of the two being as black as night, and the other as white as snow; this last has the gift of ghost-seeing also, and the spirits often take it from the bed, and seem to kiss it.

It was some time before I mentioned these circumstances to Mrs. H., who when I did, wished to see the woman; whereupon I brought her to her, and she repeated what she had told me. The woman became very light and cheerful when with the

somnambule; but Mrs. H. avoided her strange eyes, which she told me afterwards gave her an uncomfortable sensation.

On the same evening, when asleep, she said to me, "This woman speaks truth; she sees spirits, and is always, unknown to herself, in a half sleepwalking state. She must wear an amulet, composed of five and seven laurel berries—and they must be so counted—and she will see the specters no more. Were there only seven berries, she would sleep; which must not be, for her husband would reproach her."

On the following day, I took the woman the amulet, and bade her wear it. She told me, that since she had been with Mrs. H., she felt quite easy; she thought she had left it all behind her there.

In the morning, Mrs. H. and her attendant said, they had heard much knocking and rustling in the night; as they did also on the night of the 12th of February.

On the 13th, I went to the woman to inquire the effect of the amulet. She told me that, on the first night she wore it, an unseen hand tried for a long time to tear it off; but she heard no more knocking. But that morning her husband had taken the amulet from her, as he hoped to make money by the redemption of the spirits; and he reproached her with having, by means of the amulet, driven them away. The man had just quitted the room in anger when I arrived; and the woman confessed to me that she also believed that money was hidden in the house; and, as they had borne with the spirits so long, they wished to have the benefit of the treasure which would doubtless be found. As it was impossible to get this idea out of her head, and as she would not wear the amulet, I went to her no more.

On the night of the 17th, a knocking was heard in Mrs. H.'s room, and a tall man, of about forty years of age, in a white coat, entered and looked calmly at her; and she afterwards said, when asleep, that he would return on the night of the 19th; adding, that she must then take a bit of red coral in her hand, which would still the palpitations of her heart, and enable her to endure the sight of the specter.

On this occasion, my wife resolved to take the place of her attendant, for the purpose of observing her. About ten o'clock the knocking and clapping began on the bedstead, table, and wall, now here, now there; and my wife satisfied herself that it was in doing by neither the sister nor the invalid, on whom she kept her eyes fixed, and who was lying quite still, with her arms on the coverlet. At one o'clock, she took from the table a piece of red coral, which had been placed there at her desire, and then, sitting up, spoke firmly to some one at the foot of the bed. She said—"That I cannot do," and more than that they could not hear. When my wife asked her what was the matter, she inquired if they did not see the specter that was standing at the foot of the bed. They said they did not; but she would not tell them what it had said. When I asked her the next morning, she told me unwillingly, for she said it gave her pain to talk of those specters. This one was a yellowish white coat, and a girdle like a lady's. It said—"See, I come to you that I may be wholly redeemed." I answered—"That I cannot do; your Redeemer alone can do that." It said—"Oh! pray for me!" and bade me open the book at a certain hymn, and often read it; which I promised to do.

When I asked about the eyes of this specter, she said these things were indescribable: the eyes were like two light points; and that a person who saw spirits did not see them as they saw human beings. She added that, when he turned to go out of the door, she saw folds on the back of his coat. She frequently read the hymn, as desired; but on 21st February, she reproached herself with having omitted it, and said she must read it three times. She said she would speak again with the specter that night, and that he would come again between eleven and twelve; so I placed a person, on whom I could depend, in her sister's bed, for the purpose of observing what happened. On the following morning this person said to me—"We went to bed about ten, and remained awake till eleven, when I fell asleep. About twelve, Mrs. H. asked for some broth, and I was awakened by her sister getting out of the bed to give it to her. She was scarcely in bed again when we heard a strange crackling and shuffling on the floor; then there was a knocking on the walls, and on Mrs. H.'s bed, as with hammers. I watched Mrs. H. all the time. She lay quite quiet, with her hands on the coverlet; presently she began to speak, but without sitting up. Her conversation seemed to be addressed to something near her bed, which I could not see. By and by she said—"The specter is gone, but will return anon;" and then we again heard the sounds, and she spoke as before. Then I heard her say, "Open it yourself;" and I saw, with an awe which I had not before felt, the cover of the book move, as it lay on the bed, and it was opened by an unseen hand. I could not perceive the slightest motion on the part of Mrs. H. nor her bed. When she said—"God be praised, he is gone," we questioned her about the specter, but she said—"Leave him in peace," and was silent.

Mrs. H. told me, that, after the noises above mentioned, the specter came to the foot of her bed; and when she asked him why he came to her, he said it was to obtain his perfect redemption. I said—"This is a fancy; why do you not stay with the woman who prays for you?" He said—"That woman has not so much sense as you, and cannot talk to me."

Mrs. H.—"Why are you in that poor house? What were you?"

The Specter—"I held a humble situation. In that house were two orphans whom I deceived; I defrauded them of their property."

Mrs. H.—"Why did you do so?"

The Specter—"My best friend, who was very rich, seduced me into doing it."

"Were you not equally rich?"

"No; but I wished to be so. All I got dishonestly I shared with my friend. I pretended to serve the orphans—but it was only pretense."

"What was your name?" He did not answer. "Why will you not tell it?"

"I may not tell my whole name; one letter in it was L."

"Can you make others hear your knockings?"

"No; but he who was my friend can; I will bring him."

"That will shock me; I will not see him. Leave me, I bid you."

He replied that he would bring him, for he also needed help; and when I desired him to go, he disappeared, saying he would return in a few minutes.

Presently we heard a noise again, and he returned. I asked if any of his relations were alive; he answered—"Yes; but far from here."

"My hymn-book lay on the bed," said Mrs. H. "and when he bade me open it, as I was very weak, I bade him do it, but he disappeared." I asked her if she had not seen the book open, but she said she had not looked at it. When the specter appeared, she felt obliged to speak to it. On the following day, having omitted to read the hymn, there was much knocking; whereon she remembered it, and took the book; and, while she read it, the knocking increased, and other noises were heard, even in the chambers of the lodgers above.

On the 23rd, we observed that she had been much alarmed, though we knew not from what cause; and was seized with spasms. When asleep she said—

"Seeing him thus by day, when other people are around me, shocks me. That woman (the watchman's wife) should be more rational; she prays only for money." When I asked her why the man, through whose intervention the paper was found, did not knock, she said it was because she only saw him when asleep; once only she had seen him awake. "Those who knock are those who want aid, and are yet far from their Redeemer, but find him in being taught how to seek him. A mortal can show them the way, but cannot redeem them. The dark spirit's thoughts are fixed on the house in which he lived, and he drags back the white one. I am not afraid of the spirits generally, but it is hard I am to be persecuted by more of them. This dark one will kill me. His words are not sights, like the others, they are groans."

By the dark spirit she meant the rich friend above alluded to.

On the night of the 23d, she was awakened by the white spirit, who begged her to say over with him the ten commandments. She did so, asking him the questions, and he answered. She wept when I questioned her in the morning about it, saying, that he would bring his friend with him every night. The appearance of this evil spirit frightened her, and made her ill. She remembered well what such an one had caused her to suffer for a whole year at Oberstenfeld; and she thought it was a trial too great for a mortal. She added that the white spirit had told her that his friend had been a higher officer than he was.

On the 24th, she fell into a state of magnetic dreams, quite distinct from her ordinary condition. In this state, she generally remembered what she had dreamed, and was quite aware it was a dream. She talked aloud to the dark spirit, whom she thought was before her; and she described to me afterwards two neighboring houses in which these spirits generally were roaming, even to the number of doors, and every particular.

In one of these the inhabitants were much troubled with inexplicable noise, like people going and coming, approaching the doors as if about to enter the rooms, sighing, coughing, &c. &c. She said it was fortunate that the spirits could not answer all that was desired of them, or they would be more tormented than they are already.

On the 25th, she was awakened by the white spirit, who inquired why she, and no one else, saw him; and he answered—"Because your sensations are more spiritualized." When he appeared on the 10th, at our desire she asked him to point out the house he had lived in, and to make himself visible, and audible to others.

On the 26th she asked him, at my request, why she never saw him and heard him at the same time, for the noises always preceded the apparitions. He said it was because he made himself visible and audible through the air, and could only do one at a time. She also inquired why she, and no one else, saw him; and he answered—"Because your sensations are more spiritualized." When he appeared on the 10th, at our desire she asked him to point out the house he had lived in, and to make himself visible, and audible to others.

On the 27th, she was awakened by the white spirit, who inquired why she, and no one else, saw him; and he answered—"Because your sensations are more spiritualized." When he appeared on the 10th, at our desire she asked him to point out the house he had lived in, and to make himself visible, and audible to others.

On the 28th, she questioned the specter about the middle-state; and he said it was a place where those went who did not believe in salvation through Christ.

On the 29th, the Rev. Mr. Herrmann wrote down the following questions, and begged her to obtain answers from the specter. They were as follows:

"Do you know the mother of our Lord?—Can her prayers in heaven avail us, and have they much power?—Is she in closer union with her Son than other spirits?" The spirit appeared at night, while she was taking her broth, and stood behind the attendant till she had eaten it, which she did calmly; then he drew near, and she held the paper out to him, whereon he spoke as follows, but so slowly that she thought

she should never have patience to wait till he had finished:—"I know the mother of God well; better than you: she can pray for me like any other blessed spirit. There is no more close union between her and our Redeemer; but"—and then he paused; and when I asked him for an explanation of that but, he answered—"It has a beautiful signification and is very powerful with the blest. More I may not say."

(Conclusion in our next.)

"The dark spirit gets power over me by mockery; but now I am firmer."

"I beseech you to pray for yourself, that you may stand firm."

Then he bade her open the hymn-book and vanished.

On the 3d of March, while in cheerful conversation, she fell suddenly into violent convulsions, from which we had great difficulty in recovering her.

When we had, she said that the white spirit had appeared with the other looking over his shoulder, which terrified her; and that she should never recover if this persecution continued. I entreated her to bid them come no more, and banish them from her thoughts; but she said her word was given to the white one, and she must keep it. She observed that the specter seldom came on a Sunday night.

On the 6th, the spirit told her he felt that he was now approaching his Redeemer; and she prayed with him. She then asked him how it happened that he was acquainted with hymns that were not written till long after his death? He answered—"The vision of spirits is unlimited."

On the 6th of May, as she was leaving the room, she suddenly turned back from the door, and fell asleep. She said she had met the spirit, and she repeated this when she awoke. He next appeared behind her, when she was looking out of the window at a flock of sheep. She felt something pull her dress, and, on looking behind, perceived him so close to her that she could not move. He breathed out to her—"Near thee I find repose." She fainted and fell upon the bed. She said—"Were it five years hence, I would endure him better, for then he will not be as he is now."

On the night of the 8th, after many noises were heard, he came again when she was in bed; and she observed that, before he went away, he leaned over her sister and the maid, who were sleeping, and said—"May the eye of God watch over ye." On the 10th, when he was with her, she stopped her ears to try if she could still hear him, wherein he said—"You will still hear me." She added, that the spirits often answered her thoughts before she had spoken. On the 12th, after praying, she asked him if any of his writing was still extant? He said—"Little of mine but much of my friend's." He also said they had lived in the 16th and 17th centuries.

On the 16th she asked him, at my request, why she never saw him and heard him at the same time, for the noises always preceded the apparitions. He said it was because he made himself visible and audible through the air, and could only do one at a time.

On the 18th she asked him, at my request, why she never saw him and heard him at the same time, for the noises always preceded the apparitions. He said it was because he made himself visible and audible through the air, and could only do one at a time.

On the 19th she asked him, at my request, why she never saw him and heard him at the same time, for the noises always preceded the apparitions. He said it was because he made himself visible and audible through the air, and could only do one at a time.

On the 20th she asked him, at my request, why she never saw him and heard him at the same time, for the noises always preceded the apparitions. He said it was because he made himself visible and audible through the air, and could only do one at a time.

On the 21st she asked him, at my request, why she never saw him and heard him at the same time, for the noises always preceded the apparitions. He said it was because he made himself visible and audible through the air, and could only do one at a time.

On the 22nd she asked him, at my request, why she never saw him and heard him at the same time, for the noises always preceded the apparitions. He said it was because he made himself visible and audible through the air, and could only do one at a time.

On the 23rd she asked him, at my request, why she never saw him and heard him at the same time, for the noises always preceded the apparitions. He said it was because he made himself visible and audible through the air, and could only do one at a time.

On the 24th she asked him, at my request, why she never saw him and heard him at the same time, for the noises always preceded the apparitions. He said it was because he made himself visible and audible through the air, and could only do one at a time.

On the 25th she asked him, at my request, why she never saw him and heard him at the same time, for the noises always preceded the apparitions. He said it was because he made himself visible and audible through the air, and could only do one at a time.

On the 26th she asked him, at my request, why she never saw him and heard him at the same time, for the noises always preceded the apparitions. He said it was because he made himself visible and audible through the air, and could only do one at a time.

On the 27th she asked him, at my request, why she never saw him and heard him at the same time, for the noises always preceded the apparitions. He said it was because he made himself visible and audible through the air, and could only do one at a time.

On the 28th she asked him, at my request, why she never saw him and heard him at the same time, for the noises always preceded the apparitions. He said it was because he made himself visible and audible through the air, and could only do one at a time.